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S P E E C H

OF

SIR HERCULES LANGRISHE, BART.

IN THE

HOUSE OF COMMONS,

ON WEDNESDAY 25th JANUARY, 1792.

With his PLAN for Relief of the

ROMAN CATHOLICS.

A FULL AND CORRECT REPORT.

D U B L I N:

PRINTED BY THOMAS JOHNSON, AND TO BE
HAD OF ALL THE BOOKSELLERS.

1792.

[Price a British Shilling.]

*Denied by Sir Hercules to all
correct.*

S P E E C H

OF

MR HERCULES LAMORISSE, BARRISTER AT LAW

IN THE

HOUSE OF COMMONS



ON WEDNESDAY, 17th MARCH 1847

WITH HIS PLAN FOR THE RELIEF OF THE

ROMAN CATHOLICS

A TRUE AND CORRECT REPORT.

DUBLIN

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S P E E C H, &c.

Mr. SPEAKER,

1774
IT is now just eighteen years since the situation of the Roman Catholics of this Country engaged the attention of Parliament, and since the prejudices which so long had retarded the latent powers of that body of our fellow subjects have given way. It cannot, therefore, now be unseasonable to improve upon the system of toleration and liberality; on the contrary, I think that the present time, enlightened as it is, invites us to resume a continuation of good offices to this description of our countrymen. This consideration is their due, as subjects whose character has been unimpeachable, and whose loyalty has been
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proved. It is due, besides, to the national prosperity which is involved in the happiness of this body;—and it is not a little favourable to the purpose, to observe, that asperity of opinion upon religious subjects is daily losing ground, and that jealousy and discontent give place to confidence and satisfaction.

It is not without much pleasure, and let me be allowed to add, not without some portion of pride, that I undertake the business of moving for a further mitigation of the penal laws against the Roman Catholics. And I consider it amongst the first honours of my humble life, that I was the first in this House to arraign the imprudence and immorality of the Popery Laws; subversive of morality they were, because under the pretence of protecting religion, they countenanced the most enormous violations of the laws of nature and honour, and rent asunder the ties which hold families and societies together; and ^{and unpolitic} ~~they~~ ^{impolitic} alienated the people from the soil; deprived them of the means of acquiring property, or of enjoying it in land, and thus put them in a situation which left them without a stake in the interest or the safety of their country.

For

For my part, I have not been able to discover in any part of the scripture, and I have read it very attentively, that it was proper to encourage religion by oppressing or persecuting men for their mode of belief,—or that to propagate the faith of Christianity, it was necessary to impose restrictions upon persons who resorted to one house of christian worship in preference to another.

Indeed, the evils of the penal code were equally striking and monstrous. They went to rob youth of education and age of property. They tore away all the domestic ties which endear man to life and give him a comfort in existence. They broke through the boundaries which Providence erected for the government of the world, and its continuance, arming the son against the father, and rewarding the unnatural child for betraying the author of his birth, and for renouncing his religion, with the hereditary estates of his family.

These were my sentiments when I first stated the situation of the Roman Catholics of Ireland, and the hardships under which they most undeservedly laboured. But from the

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fatality

fatality of the times they were not received, but rejected; I was unsupported and unsuccessful. The agitation of truth, however must, always be serviceable to the cause of truth, and in the event must ensure it a triumph; for there are no systems so positive—no prejudices so inveterate as must not in the end give way to moral justice.

In the year 1774, the Legislature first gratified the wish of the Roman Catholics of testifying their zeal for the constitution, and their attachment to their Sovereign, by enabling them to take the oath of allegiance.—This was done without any regard to the religion of those who should avail themselves of the opportunity which it afforded them of vindicating themselves from the illiberal and confounded suspicion of disaffection to the constitution in Church and State, for the oath had reference to no religious or speculative opinion whatever.

In the year 1778, the Legislature, forming their opinion from the experience of several years, wisely confided in the sincerity of their oaths, and rewarded it with something more substantial than silent approbation. The preamble

amble of the act which passed at that memorable period recites "that from the loyalty and " good behaviour of the Roman Catholics, it " were expedient to remove certain restrictions which they laboured under,"—accordingly remissions were granted of the severities of the penal code: Roman Catholics were enabled to take leases of land for the term of nine hundred and ninety-nine years, and enabled to purchase, to inherit and hold land, by will or otherwise devised to them, and this landed property was transferable, which gave them an entire personal and exclusive right in the soil.

There were several other advantages, that of education was one, but this was not so general, as relapsing Conformists, &c. were excluded from the advantages which they held out.

In four years after, in the year 1782, the Legislature still farther extended its benefits to the Roman Catholics.

I should have mentioned however, that in the year 1778, the abominable usurpation of children on the right of the father was abolished by law.

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In 1782, the indulgence of the Legislature was still further extended to the Roman Catholics. The severity of the statute-book which was once looked upon as prudence, was thought to ^{be} impolicy; and the laws which had been made as a guard of security, were supposed to look like oppression. The Roman Catholics were therefore enabled to inherit property, whether obtained by will or purchase, as Protestants.

At this time too the PROTESTANT *Inquisition* was abandoned and abolished.—The Roman Catholics were not obliged to declare, when, and from whom they had heard mass. They were not obliged to submit to the robbery which was committed under the colour of assessment, and to pay exorbitantly for professing a religion discountenanced by the State. They were relieved from a variety of similar cruelties. They were allowed by law the free exercise of their religion, and *entrusted* with the education of their own children. This was ^{an} act of liberality worthy of the Irish Parliament, because it went at once boldly to *naturalize* a great portion of the inhabitants of the soil, and to *restore* that national and concurrent energy WITHOUT WHICH we cannot appear

pear on the scale of Europe as a nation at all.

Considering the prejudices which long prevailed, and the disposition of human nature; considering the peculiar acrimony of religious hatred, this was an effort of liberality honourable to the Legislature and to Government. It discloses such an amicable opinion, such an honourable confidence, such a *relenting* disposition in the State towards the Roman Catholics, as must greatly affect them to it.

Moral obligation, were there no other tie, must bind them to a Government so warmly disposed to promote their welfare. It has, I can say so, from my own authority. It has made a deep and lasting impression; on those I mean, who are acquainted with the relative situation of man in civil society, or who are conscious of the force of moral obligation. If this were not my opinion, I should not this night have brought forward the present subject: should not, even for another moment, become the advocate of the Roman Catholics, much as I am attached to them from inclination, and from a desire to preserve an observance of consistency with my former conduct.

Therefore

Therefore it is, that I feel it my duty as a Member of Parliament, as a Citizen, and as a man, to declare, that the Roman Catholics cannot expect to come upon a level with the Religion of the State. The Protestant interest in the Legislature must be PARAMOUNT. [A loud cry of *hear! hear!* which was manifestly expressive of the approbation of the House.]

If the Roman Catholics, Sir, seek to approach the Parliament, they must make their way by the avenues which the Constitution points out, and by none other. If they receive any remissions of the penal code, they must receive them as favours and concessions, not as a surrender to insolent demands. The Government cannot act otherwise than in conformity with this principle; for if it did, it must resign its authority, and surrender the Constitution. This is not only our Constitution, but the Constitution of every nation upon earth; as every Government must act upon the principles of its own preservation and continuance.

But I have heard of a new doctrine which is to reconcile a contrary practice. It is the *rights of man.* I know not what may be the extent of

of what is comprehended in the words, but this much I know, that what is contended to be the *rights of man*, are not the *rights of society*.

A modern author, Mr. PAINE, has spoken pretty largely of this new doctrine, and it is expressly defined by an author of a little more age and authority, by HOBBS, "as a
 " state of nature, in which the race is to the
 " swift, and the battle to the strong; in
 " which possession is property, and force right."
 This, to be sure in the opinion of some men may be preferable to that settled liberty and protection which we enjoy under the restriction of our own laws; and were man in a state of nature they might be allowed to be amongst the rights of men. But in a country like this, with a known and established Constitution, it is the laws which govern society, and regulate the conduct of individuals; not the principles of force, accident, or fantastical theories.

Therefore it is, Sir, that though I highly esteem the Roman Catholics of Ireland, though I number my ancestors amongst Roman Catholics, though I love them as neighbours and
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fellow-subjects, yet were I not persuaded that they disapprove of this doctrine of the rights of man, and certain publications which have recently appeared, I should not presume to solicit this House in their behalf. I confess, Sir, that warm as my zeal, and sincere as my affection were for their interests, I have been retarded in my progress by reading several of the publications in pamphlets and in the newspapers. Many of these, containing audacious sentiments, and in some degree presuming to dictate to the Legislature the nature and extent to which a relaxation of the penal laws should be carried. These were dispersed amongst the people gratis, in order to produce an influence upon their minds, and purporting to convey the sentiments of the Roman Catholics of Ireland. I am confident, however, that these were not their sentiments; for if it were, they were not such sentiments as could recommend them to the Legislature. They are sentiments which must prove highly injurious to themselves; they must render it impossible for any Member of the Parliament, consistent with his duty to espouse their cause, and it would effectually detach their old friends—that is to say, if their friends were to be found amongst the friends of the Constitution.

They

They were never to stop, Sir, according to these publications, in their demands, until the Legislature should have nothing in their power to grant; particular concessions instead of affording content and satisfaction, were only to give birth to new and endless claims, until at the last, the state itself should be conceded to them. These publications therefore tended directly to plunge the people into disturbance. They were appeals to the powers of the people, which is at all times attended with extreme danger, rather than to the benevolence and humanity of the Legislature. Possibly they may have been the wild phantoms of men who suffer their reason to be carried away in the strong current of speculation. But were I to form an opinion of the author, I should suppose them to proceed from a man, whose politics were to divide man ~~from~~ man, and to unhinge all social confidence in the country; and whose object it was to strike immediately at the connection with the sister nation, and totally to separate Ireland from Great Britain. They would push our little planet out of its place and sphere and turn it adrift into the vortices of jarring elements, leaving it

without assistance from a friendly dependence upon a greater body*.

Was there a man who knew the comforts of peace, and felt a pleasure in the prospect of national prosperity,—was there a man of education or understanding—was there a man of property or rank—a man who preferred order to outrage, who did not feel a sensible concern for this gross misconduct, said to be on the part of the Roman Catholics of Ireland? Surely not. But though they could not shut their eyes against acts of such glaring impropriety, rational men did not agree in ascribing them to the Roman Catholics. On the contrary, they did not give credit to the assertion. They did not believe that such rank weeds could be the produce of a soil which they had so lately and so liberally cultivated!

But, Sir, common sense and common justice required of us that we should trace the opinions which had been thus propagated of the Roman Catholics to their source. It was necessary to a vindication of their character before Parliament could grant them the smallest relaxation

* The Right Hon. Baronet by this figure meant Great Britain.

relaxation and at the same time preserve its own dignity. For this truth is certain: if the Roman Catholics embrace such sentiments, the legislature cannot embrace them. If they make an avowal that they will never remain satisfied with concessions until there is nothing to concede, common sense must point out to them that it is our duty to resist, and that our discretion will prevent us from granting them any thing at all. But we wish them the enjoyment of those advantages which can with safety be extended to them. We wish them the comforts *which the state can afford.* We cannot, pretend to make a new constitution for them. Our happy constitution has now stood the test of one hundred years, and we are not now rash enough to hazard the consequences of any material change, though we may be invited by enterprizing philosophers and speculatists.

I repeat, Sir, if they approach the Legislature in the tone of remonstrance, it is our bounden duty to repulse them. Because if under such circumstances of violence and intimidation you once negotiate or capitulate, you surrender the constitution which was confided into your hands; you destroy the state, and would be answerable to your country for the consequences—for the disorder and confusion which must inevitably rush in upon you. But I have authority in my hand,

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hand, to say that not a sentiment of this nature belongs to the Roman Catholics of Ireland. They disdain such principles, they disavow them.—No subjects are warmer supporters of the Monarchy—none more loyal supporters of the protestant succession, and the illustrious house of Hanover; none are more peaceable or industrious; none more amenable and obedient to the laws. They proved their loyalty and attachment in times more trying than the present; at a time when they had fewer motives to attach them to the Government. Before a variety of cruel restrictions which have since been removed were taken off—before they were enabled to have a stake in the country, and before their property was rendered immoveable. When the fleets of an enemy hovered on our coasts and menaced us with invasion—and even when the King upon his throne did not sit with that splendor with which he does at present, that is, without a rival. These are their principles, and they beg leave to assert them at the foot of the throne. Sir Hercules held in his hand the petition signed by Lords Kenmare, Fingal and Gormanstown, Doctor Troy, &c. They do not pretend to announce or forego what future Legislatures may think proper to grant, nor do they presume to dictate the measure or extent to which we shall at present go.

They

They are thankful for past favours, and hope for further relaxation, from the wisdom of the Legislature, without reserving any thing which can directly or indirectly tend to interrupt the peace and tranquility of the country. They give their past as a pledge for their future behaviour, and let me say, Sir, that this constitutional language, and decent submission, is a further and a very strong recommendation of the Roman Catholics to the attention of the Legislature

With such sentiments I address you; they are contained in the DECLARATION which I held in my hand. This declaration is signed by a host of men, who are distinguished in every part of Ireland, for property, parts and probity; men of enlightened understanding and liberal education; men of amiable dispositions, and respected characters; men who are the friends and benefactors of their country; men who have sacrificed pretty freely from a sanctimonious regard and adherence to their religion. From these men, Sir, I contend that the sentiments of the Roman Catholics are to be understood, and not from a few deluded and disconted individuals, who libel the Roman Catholics, by imputing their own rash opinions, to the whole of that respectable body; nor from any unnatural or incongruous union of men, who have

have ever disagreed in their principles and pursuits—the Catholics and the Dissenters. Attempts have been made to unite these bodies, for the purpose of giving strength to their demands upon the Legislature. But if by an extraordinary effort, separated as they are, these two poles should be brought together, the circumstance would not disturb the tranquil region between them, for the people would be found to enjoy happiness, notwithstanding this monstrous coalition.

With the declaration, therefore, of such persons of authority, I feel a confidence in making some propositions for further relaxations in favour of the Roman Catholics. Their loyalty has been proved by the experience of near one hundred years, and cannot be effected by the licentious publications which have been disseminated through the country, by the enemies of order and subordination. For my part, I despise the efforts of all such publications.  From the volatile paragraph, to the massy volume; from the pamphlet artillery posted in the capital, to the light forces in the newspapers, which are sent off in all directions to scour the country.  I know the Roman Catholics and I know them to be entirely adverse to the principles imputed to them.

It is under such a conviction that I appear, with confidence, the advocate of the Roman Catholics, and solicit for them further indulgences to the extent which to your wisdom may seem meet. On that possibly there may be a difference of opinion, and gentlemen will have an opportunity of declaring their minds. For my own part, divided as I am, between an implicit confidence in the loyalty and affection of the Roman Catholics, and a strong attachment to old and settled forms, I must confess, that I find myself somewhat embarrassed. I must confess also, that if I were engaged in the unfortunate task of making new constitutions, I should never once mention the words **PAPIST** and **PROTESTANT** in the statute-book, as terms of **DISCRIMINATION** between two bodies of the **SAME PEOPLE**. But this is not the case. We have now a constitution, and it is our duty to preserve it from innovations. In every arrangement, therefore, we must keep our eye upon it; and to it every act of the Legislature must have reference. There are certain conditions to which every class of subjects must submit without distinction of persons. The King himself cannot ascend his throne, without taking the oaths of abjuration and supremacy, and making and subscribing the declaration. No more can a member take his seat in this House without complying with

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the same conditions. Whether the circumstances of the times rendered so broad a barrier necessary I will not take upon me to assert; but certainly from the advantages and happiness which these countries derived from the Revolution, any measure which looks like an innovation to alter it, demands the greatest caution; particularly at the present time when constitution-making is become a trade, when mechanical men, ~~and~~ without education, pretend to correct Somers and Locke, and set up forms of government of their own for securing liberty and affording protection; when ignorance pretends to reform, and chimerical systems are every day held out to puzzle and to cheat the multitude. Though I will not at the same time say, there is any system so entirely perfect, as that it might not with advantage accommodate itself to times and circumstances. On the contrary I have always held, that the great and cruel severities which have crept into the statute-book, were fit subjects for frequent consideration and revision. But I must ever be decidedly against all material changes.

Sir, in endeavouring to ascertain the points in which a relaxation might with safety be granted, I have consulted with as many Legislators as I possibly could; because in a cause like this, in which success, and not contention is the object, the

the best mode of securing it is by amicable consultation, and accommodation of tempers. It would besides be great presumption in me to offer matters upon a subject of this nature to the house for adoption, unless I was previously assured that the house would give them a favourable reception

I will now lay before you the articles of concession, which with the permission of the house I mean to propose :

P L A N

Of the further relaxation of the penal laws in
favour of the Roman Catholics of *Ireland*.

ARTICLES of CONCESSION.

1. I WOULD GIVE THEM THE PRACTICE AND
PROFESSION OF THE LAW.

It is the natural application of the abilities of gentlemen in their own country.

2. I WOULD RESTORE TO THEM THE EDUCATION OF THEIR CHILDREN, ENTIRELY.

A state of ignorance I consider as a state of brutality. This I would do by obviating the necessity of obtaining a licence.

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3. I WOULD DRAW CLOSER THE BONDS OF INTERCOURSE AND AFFECTION, BY ALLOWING THE INTERMARRIAGE OF ROMAN CATHOLICS AND PROTESTANTS.

It is but justice to repeal that cruel law, which produces no other effect than that of deceiving female credulity, bastardizing the innocent and lawful children of an honest woman, and giving impunity to an atrocious violation of one of the most sacred ordinances of God and man, as well as of the rites of Religion.

4. I WOULD TAKE OFF A FURTHER RESTRAINT, AND TO ENCOURAGE THE INDUSTRY OF THE ROMAN CATHOLICS, I WOULD ENABLE THEM TO TAKE ANY NUMBER OF APPRENTICES WHICH THEY MIGHT THINK PROPER.

These are the articles of remission which I mean to make the subject of a bill. I have now only to ask pardon for the length of time which I have detained the House: Indeed I dwelt the longer on it, as it was a subject which filled my mind with so much affection and pleasure. It is a subject which I embraced in my youth, and which I will not abandon
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in my age. It is that which is nearest my heart : I wish to see a still closer union of the people ; I wish to see the Roman Catholic a Protestant, and owing to the benignancy of the times, I am certain that I would see it, if great pains were not taken ~~to~~ revive and inflame old prejudices which ought to be forgotten. I shall only add, that if the Roman Catholics listen to their old friends, they will not be led away by the seductions of men who have an interest in fomenting disturbance. They will persevere in that patient magnanimity, which has hitherto dignified and distinguished them, and which has uniformly recommended them to the beneficence of the Legislature ; a perseverance in this only can entitle them to favour, or justify any member who moves this House in their behalf. Inasmuch that it is owing to the licentious publications which have appeared in the names of the Roman Catholics, being this night confronted by the authentic declaration of so numerous and respectable a part of that body, that I have risen this night upon the subject. This it is too, that disposes Government to grant a further relaxation, and I hope, therefore, the more strongly for its continuance. I shall give ample time for a due consideration

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on of the matter, and shall therefore, at present only, move you—

N.B. “ That leave be given to bring in a bill
 “ for removing certain restraints and disabilities
 “ which his Majesty’s Roman
 “ Catholic subjects labour under from statutes
 “ at present in force.”

The Right Hon. Mr. HOBART rose, and
SECONDED the motion, without making any
 observation.

The Right Hon. Mr. CUFFE. I do not rise to debate the question. But I think that Gentleman would do well to state their opinion of the conduct of the Roman Catholics. Those headed by a Nobleman who is distinguished for his liberality, and extensive property, who have signed the declaration alluded to by the Right Hon. Baronet, deserve every kindness in the power of the Legislature to bestow. They are good citizens—loyal subjects. They have told you that they will be grateful for any indulgence—and that they will not pretend to point out the extent of the relief which in your wisdom you may think proper to bestow. Surely in those circumstances

circumstances we cannot refuse them some indulgence. But there are Roman Catholics who have conducted themselves in a very different manner. They have established a court of Delegates in the capital; and they have appointed local committees in the several countries. To the honour of the county which I represent, (Mayo) it is not one of those which is disgraced by such a committee of correspondence. They have entered into associations with the discontented and the turbulent of all Religions. And relying upon their power, they presume to dictate to the Legislature, what they will have. This system seems to have been adopted in order to terrify the Parliament. They have also appointed an agent to carry on the business, and this agent, according to their instructions, is not to leave this country until the object shall be accomplished.

My duty as a Member of this House, obliges me to declare to this assembly, and to the world, that neither the Government nor the Gentlemen of the House of Commons will be intimidated by their numbers, their power, or their—ENGLISH AGENT. For my part, I am not in the Cabinet, but if I was, I would advise the Minister,

ster, and I now do advise him to rise in his place, and to tell all men of all religions, "WE HAVE
 " POWER ENOUGH TO PROTECT OUR ESTABLISH-
 " MENTS IN CHURCH AND STATE. WE WILL
 # " PROTECT THEM ON THE PRINCIPLES OF THE
 " REVOLUTION, AND WE WILL PUNISH THOSE
 " WHO SEEK TO DISTURB THE PEACE AND
 " TRANQUILITY OF THIS GROWING COUNTRY."

Colonel BLAQUIERE. I am satisfied that indulgence should be extended to the Roman Catholics as they have been always attached to the crown and to government. The publications which have been spoken of in my opinion, can produce no ill effects on persons of sense and education. certainly they can have no *weight* in this House as they proceed from persons who are no judges of *weight* or *measure*. I must therefore express my approbation of the whole. I shall not discuss the subject, that having been so ably done by the Right Hon. Baronet, that I must fall infinitely short of him.

The Right Hon. Mr. OGLE. Sir, I do not rise to debate the merits of the question which has been proposed to the House. A better opportunity for that will occur, at a future stage of the business. I have only to request that my Right Hon. friend
 will

will not hurry the subject, but give a good deal of time for consideration. This is no trifling affair. The alteration of any part of the constitution must be confessed to be a question of consequence. Therefore it is, that I hope we shall be indulged with a long day.

We know Sir, what the wishes of the Roman Catholics are—but we do not know what are the sentiments of the protestants. We do not know whether our constituents are satisfied with the idea of a further relaxation of the Penal Laws.

I assure the Hon. Baronet that any contest which may take place between us, shall be the contest of friendship and opinion, and nothing else. I know his talents and candour, which I must always respect, however we may differ in sentiment.

The Hon. DENIS BROWNE. I agree that this is not a stage for discussing the principles of the bill. When the proper period arrives, we should discuss the subject upon the broad basis of toleration. These cruel restrictions which stained the pages of our statute-books, so shocking were they to the idea of a civilized people, that they reflected more disgrace upon their authors, than they produced injury to the unfortunate people. Time

has been requested to consider of the propositions which have been mentioned; I must declare, that considering the liberality of the age—and their eminent services, THEY DO NOT COME UP TO WHAT THE ROMAN CATHOLICS HAD A RIGHT TO EXPECT.

I have heard a great deal mentioned about an intention to disturb the peace of the country. I wish to know what this intention is?—what proof there is of its existence?—and who are the Roman Catholics concerned?—for otherwise it would be idle to enter into a debate upon the matter? Positive I am that it cannot be the Roman Catholics of Ireland for the last thirty years. Their conduct for that space of time has been not only peaceable, but such as should conciliate the affections of their countrymen of every description. When we were surrounded by a warring world, and menaced with dangers, they were ready to sacrifice every thing in the common cause of the empire. And in their loyal protestations they never mixed a sentence of complaint relative to their degraded situation in their own country, though they avowed that they were ready to lose their lives in its defence.

I am

I am connected with much property in a particular part of this country, principally inhabited by Roman Catholics. It is no more than my duty to answer for my own county (Mayo) in which the proportion is 125,000 Roman Catholics, to 8,000 Protestants, that their conduct has always been loyal, peaceable, and meretorious.

It has been insinuated, though no direct charge has been made, that the real object of the Roman Catholics is to obtain power; whether by force or by sophistry is indifferent; the attainment of power is the design. This is not the truth. It is not power that the Roman Catholics seek to obtain, but LIBERATION; liberation from a degraded and disgraceful vassalage, odious to the nature of man, and the reproach of a free country.

What have the penal laws kept Ireland backward for such a number of years, notwithstanding all the advantages of climate and situation? nothing. They separated the people from the legislature, cramped their industry and subdued their genius. See the consequences that followed a relaxation of the penal laws. The nation rapidly advanced in riches, prosperity, commerce, tranquillity and happiness. Pursue the same line of conduct, and it must produce similar consequences. I shall only add at present, that I hope

the day is not far distant, when all description of Irishmen shall cordially unite, and all prejudice be at an end.

Mr. COOTE. It is dangerous to attempt altering any part of the Constitution as settled at the Revolution. Caution, therefore, is extremely necessary; particularly as experience has proved the great advantages of the Revolution to this country. I approve of the intention of restoring to the Roman Catholics the education of their children, and think it cannot be done too soon. The admission of Roman Catholics to the Bar may also be advantageous. But so long as it remains a principle with the Roman Catholics to procure CONVERTS to their Religion; allowing them to intermarry can only be productive of evil and family strife.

I hope the day will never arrive in which they will be entitled to a vote on elections, or to any share in the Legislature. I hope this will always be the opinion of Administration. But should a Government be otherwise disposed in this country, they will find themselves destitute of support, and abandoned by every man of property and influence.

Right

Right Hon. Mr. Secretary Hobart. It was not my intention to debate this question. I should not have risen were it not for the suggestion of my Right Hon. friend on the second bench (Mr. Cuffe). I therefore declare that *if* any attack should be made on the establishments in Church and State, it is the fixed determination of Government to support them; and any attempt of this nature either by force or intimidation, will be found to meet the decided opposition of the Government in both countries.

Leave was then given to bring in the bill, and a Committee appointed to prepare the same without a dissenting voice.

F I N I S

Right Hon. Mr. Speaker, I have the honor to
acknowledge the receipt of your letter of the 17th inst.
and in reply to inform you that the same has been
forwarded to the proper authorities for their consideration.
I am, Sir, very respectfully,
Your obedient servant,
J. H. [Signature]



I am, Sir, very respectfully,
Your obedient servant,
J. H. [Signature]

